

**United States Department of the Interior  
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES  
REGISTRATION FORM**

This form is for use in nominating or requesting determinations for individual properties or districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

**1. Name of Property**

Historic name: LOMAX AFRICAN METHODIST EPISCOPAL ZION CHURCH  
Other names/site number: (VDHR File Number 000-1148)

**2. Location**

Street & Number: 2704 24<sup>th</sup> Road South [ NA ] Not for Publication  
City or town: [ NA ] Vicinity  
State: Virginia Code: VA County: Arlington Code: 013 Zip Code: 22206

**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☒ locally.  
(☐ See continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title Date

Virginia Department of Historic Resources

State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title Date

\_\_\_\_\_  
State or Federal agency and bureau

**4. National Park Service Certification**

I, hereby, certify that this property is:

☐ entered in the National Register.

( ) see continuation sheet

☐ determined eligible for the National Register

( ) see continuation sheet

☐ determined not eligible for the National Register

☐ removed from the National Register

☐ other, (explain:)

\_\_\_\_\_  
Signature of the Keeper

\_\_\_\_\_  
Date of Action

**LOMAX A.M.E. ZION CHURCH**

**ARLINGTON COUNTY, VA**

Name of Property

County and State

**5. Classification**

Ownership of Property	Category of Property	No. Resources within Property	
<input checked="" type="checkbox"/> Private	<input checked="" type="checkbox"/> Building(s)	Contributing	Noncontributing
<input type="checkbox"/> Public-Local	<input type="checkbox"/> District	<u>2</u>	<u>1</u> Buildings
<input type="checkbox"/> Public-State	<input type="checkbox"/> Site	<u>1</u>	<u>   </u> Sites
<input type="checkbox"/> Public-Federal	<input type="checkbox"/> Structure	<u>   </u>	<u>   </u> Structure
	<input type="checkbox"/> Object	<u>   </u>	<u>   </u> Objects
		<u>3</u>	<u>1</u> Total

Name of related multiple property listing

N/A

Number of contributing  
Resources previously  
listed in the National  
Register 0

**6. Function or Use**

Historic Functions (enter categories  
from instructions)

Current Functions (enter  
categories from instructions)

RELIGION/Religious Facility

RELIGION/Religious Facility

FUNERARY/Cemetery

FUNERARY/Cemetery

RELIGION/Church-Related Residence

RELIGION/Church-Related Residence

☐ See continuation sheet

**7. Description**

Architectural Classification  
(enter categories from instructions)

LATE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY REVIVALS/Late Gothic Revival

Materials (enter categories from instructions)

Foundation: CONCRETE: Parged

Walls: BRICK

Roof: ASPHALT: Shingle

**Narrative Description**

Describe the historic and current condition of the property on one or more continuation sheets

☒ See continuation sheet

**LOMAX A.M.E. ZION CHURCH, 2704 24<sup>TH</sup> ROAD SOUTH**

**ARLINGTON COUNTY, VA**

**Name of Property**

**County and State**

## **8. Statement of Significance**

### **Applicable National Register Criteria**

(Mark x in one or more boxes for the criteria qualifying the property for National Register listing.)

☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.

☐ **B** Property is associated with the lives of persons significant in our past.

☐ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

### **Criteria Considerations**

(Mark x in all the boxes that apply.)

☒ **A** owned by a religious institution or used for religious purposes.

☐ **B** removed from its original location.

☐ **C** a birthplace or grave.

☐ **D** a cemetery.

☐ **E** a reconstructed building, object, or structure.

☐ **F** a commemorative property.

☐ **G** less than 50 years of age or achieved significance within the past 50 years.

### **Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

### **Areas of Significance**

(Enter categories from instructions)

ETHNIC HERITAGE/Black  
RELIGION

### **Period of Significance**

ca. 1894-1953

### **Significant Dates**

ca. 1894, 1922

### **Significant Person**

(Complete if Criterion B is marked above.)

N/A

### **Cultural Affiliation**

N/A

### **Architect/Builder**

Gant, Willard

Gray, Leonard, bricklayer

West, Thomas, carpenter

[X] See continuation sheet

**LOMAX A.M.E. CHURCH**

**ARLINGTON COUNTY, VA**

**Name of Property**

**County and State**

**9. Major Bibliographic References**

☒ See continuation sheet

Previous documentation on file (NPS):

☐ preliminary determination of individual listing (36 CFR 67)

☐ previously listed in the NR

☐ previously determined eligible by the National Register

☐ designated a National Historic Landmark

☐ recorded by Historic American Buildings Survey # \_\_\_\_\_

☐ recorded by Historic American Engineering Record # \_\_\_\_\_

Primary location of additional data:

☒ State SHPO office

☐ Other State agency

☐ Federal agency

☒ Local government

☐ University

☐ Other

Specify repository: \_\_\_\_\_

**10. Geographical Data**

Acreage of property 1.77 acres

UTM References Alexandria VA, - MD, - DC USGS Map

1) 1/8/ 3/1/9/2/7/2/ 4/3/0/1/6/9/9/  
Zone Easting Northing

☐ See continuation sheet

**Verbal Boundary Description**

The property is located at 2704 24<sup>th</sup> Road South in Arlington County, Virginia and is comprised of 1.77 acres on the south side of 24<sup>th</sup> Road South. This portion of 24<sup>th</sup> Road South is bounded by South Shirlington Road to the west and South Glebe Road to the east.

☐ See continuation sheet

**Boundary Justification**

The boundaries for the property at 2704 24<sup>th</sup> Road South, Arlington, Virginia, on Map 084-10, have been associated with Lomax African Methodist Episcopal Zion Church since the construction of the first building in 1874, the cemetery, and the current structure built in 1922.

☐ See continuation sheet

**11. Form Prepared By**

Name/title Kristie Baynard

Organization EHT Traceries, Inc.

Date April 2003

Street & Number 1121 5<sup>th</sup> Street, NW

Telephone (202) 393-1199

City or Town Washington State D.C. Zip code 20001

**LOMAX A.M.E. ZION CHURCH**

**ARLINGTON COUNTY, VA**

**Name of Property**

**County and State**

**Additional Documentation**

Submit the following items with the completed form:

**Continuation Sheets**

**Maps**

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

**Photographs**

Representative **black and white photographs** of the property.

**Additional items**

(Check with the SHPO or FPO for any additional items)

**Property Owner**

(Complete this item at the request of the SHPO or FPO.)

name Lomax A.M.E. Zion Church, Trustees  
street & number 2704 24<sup>th</sup> Road South telephone 703/892-1818  
city or town Arlington state Virginia zip code 22206

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of the Management and Budget, Paperwork Reduction Projects (1024-0018), Washington, DC 20503.

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**NATIONAL REGISTER OF HISTORIC PLACES  
Continuation Sheet**

**LOMAX AFRICAN METHODIST EPISCOPAL ZION CHURCH,  
2704 24<sup>TH</sup> ROAD SOUTH, ARLINGTON COUNTY, VA (000-1148)**

**Section number** 7 **Page** 1

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**SUMMARY DESCRIPTION**

The Gothic Revival-style Lomax A.M.E. Zion Church, built in 1922, stands one story high, measures three-bays across, and six bays deep. Supported on a parged concrete foundation, the brick structural system of the church is capped with an asphalt-shingled front-gable roof. The roof was originally covered with slate tiles. The raised foundation is scored to simulate coursed ashlar. Stretcher-bond brick covers the façade and two side elevations, while the rear elevation exhibits five-course American-bond brick. Structural elements augmenting the church include two unequal-sized crenellated towers and brick buttresses along the facade and side elevations. The towers feature concrete copings and brick buttresses. A two-story education building, built in 1966, was added to the rear of the west elevation. The education center is two stories in height and nine bays across and one bay deep. Associated with this site are two contributing resources, including a cemetery dating from circa 1894, and a parsonage built in 1951.

**DETAILED DESCRIPTION**

*Site*

Facing north, Lomax A.M.E. Zion Church at 2704 24<sup>th</sup> Road North is sited adjacent to the road on a level lot with a paved driveway west of the church. An associated cemetery is sited directly to the south and east of the church with a large asphalt paved parking lot to the south. The cemetery is located on a grassy lot with fir trees lining the eastern boundary and a few bushes scattered throughout. Located one lot to the west of the church, the parsonage has a similar set back from the road as the church.

**Exterior**

The north elevation (façade) features a front-gable detailed with two unequal-size towers and a large center lancet-arched window. Each of the two towers on the façade of the Lomax A.M.E. Zion Church contains a double-leaf entry into the first floor. Each entrance contains plate-glass doors illuminated with a five-part lancet-arched transom. The large lancet-arched center window is separated into five vertical parts with metal tracery. Five hopper windows provide ventilation into the sanctuary. The northwest

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tower, the larger of the two, is pierced with a single rectangular stained-glass window centered above the first-story entry. This opening is visually supported with a soldier lug lintel and a rowlock sill. Above the window are two lancet-arched louvered-wood vents. The northeast tower is pierced with a pair of rectangular stained glass windows centered above the entry and visually supported with a soldier-course surround. On this tower, placed between the entry and the pair of windows, is an indecipherable concrete plaque. Underneath the northwest stair is access to the basement through double-leaf non-historic metal doors. The center section of the basement contains four 1/1 double-hung metal-sash windows. The façade of the church is detailed with a soldier-course water table.

The basement story on the east (side) elevation contains one single-leaf metal door and eight 1/1 double-hung metal-sash windows. The first story is pierced with four lancet-arched windows and two 1/1 double-hung metal-sash windows, all having stained glass. The upper level of the northeast tower is pierced with a pair of stained-glass windows with a rowlock sill and a soldier-course surround.

An exterior-end stretcher-bond brick chimney is visible on the south elevation. Two 1/1 double-hung metal-sash windows illuminate the basement story on the south elevation. The gable end of the main story contains two rectangular stained-glass windows and two lancet-arched stained-glass windows, each with rowlock sills.

Much of the west (side) elevation of the original building is obstructed by the addition of the education building. Visible on the west elevation is a set of double-leaf plate-glass doors and 1/1 double-hung metal-sash windows in the basement. The first story is pierced with four lancet-arched stained-glass windows.

**Interior**

The basilica-type floor plan of the Lomax A.M.E. Zion Church is comprised of two-entry foyers separated from the sanctuary. Access into the sanctuary is through double-leaf five-paneled wood doors. A center aisle and two side aisles divide the rows of pews in the nave. The wood pews do not appear to be original. A set of ascending stairs provide access to the altar. The altar consists of an altar rail, pulpit, and



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the choir. Directly behind the altar rail is the pulpit and then pews for the choir. The pews match those in the nave. The pulpit is a non-historic podium. Flanking the altar are two small rooms, one containing a stair to the basement and the second room providing interior access to the education building. A quarter-turn stair leads up to the balcony from the northwest corner entry foyer. A storage room and a small attic space are located off the balcony in the northeast tower.

The replacement floors of the church are carpeted and the walls are covered with lath and plaster. The ceiling is sheathed with pressed metal and the exposed ceiling joists are detailed with egg-and-dart molding. The wood window sills and door casings consist of a fascia, cyma reversa, fascia, and terminates in an astragal molding. The lancet-arched windows illuminating the nave measure 4 feet 10 inches across. The 8 ½-inch-high baseboard features a cyma recta with a sunken fillet base molding. The crown molding around the perimeter of the nave is egg-and-dart pressed metal. A slight slant in the floor of the nave and balcony draws one to the altar. The church is heated with electric baseboards, which are located on the side walls. The recessed altar is set behind a large ogee-pointed arch. Above this opening is the inscription "Worship The Lord In The Beauty of Holiness 1 CHR. 16:29." The curvilinear balcony is covered with grooved vertical-board panels.

The double stair in the northwest tower provides access to the balcony and to the basement. The descending stair is a closed-stringer enclosed stair and the ascending stair is a quarter-turn closed-stringer stair. The basement contains two bathrooms and a single meeting space with access to the exterior and to the education building.

**Education Center**

Constructed in 1966, the education building has a concrete-block structural system clad with a stretcher-bond brick veneer. Each of the windows is 1/1 double-hung metal-sash visually supported with rowlock sills. Two separate cornerstones were laid in the northwest corner; one listing the Senior Trustee Board Members and the second listing the construction date and church heads. At the time of construction, A.W. Walls served as minister, H.H. Sink was the pastor elder and R.L. Jones was the bishop.

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The interior of the education building is comprised of numerous rooms extending off a hall on both the first and second stories. The first floor contains two bathrooms, a kitchen, office, children's room, one classroom, and the minister's office. The second floor has a robe room, pastor's room, two bathrooms, boardroom, chapel, three classrooms, kitchen, a utility room, and a janitorial room.

**Cemetery**

The Lomax A.M.E. Church cemetery contains approximately 107 interments of church members indicated by the decipherable markers dating from 1894 to 1982. Unmarked graves and deteriorated markers may date prior to 1894. The cemetery is sited to the south and east of the church. It is organized in rows with very little vegetation within the area. The headstones and footstones are made of marble, limestone, and sandstone. Upright rounded headstones predominate as the form used throughout this cemetery. Other forms include flat and tilted markers and one obelisk. Several of the stones are in poor condition where they are indecipherable or broken. A survey of the cemetery was conducted between 1984 and 1985 as part of a county-wide survey of small cemeteries. *Graveyards of Arlington County* provides a list of interments at Lomax A.M.E. Zion Church. A few of the names within the cemetery include:

Sarah C. Gray, d. 1945  
Rebecca Plummer, d. 1904  
Ralph H. Thompson, d. 1899  
Eliza Hogan, d. 1894  
Isaac Jones, Jr., d. 1929  
Louise Ambler, d. 1930  
Charles Offutt, d. 1928  
W.T. West, d. 1932  
Elizabeth Ambler, d. 1915  
Robert H. Morrison, d. 1906

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Henry Johnson, d. 1911  
Nancy Green, b. 1825, death date not visible  
Elizabeth M. Thurston, d. 1925  
Lillie B. Whitley, d. 1950

Several of the buried include residents from Freedman's Village, founding members of Wesley Zion Church, and their ancestors. Sarah Ann Jones, wife of Levi Jones, an important figure in establishing the beginnings of the Lomax Church in Nauck, died in 1915 and is buried in the cemetery with her two children, Mary and Isaac.

**Parsonage**

On the west side of the Lomax A.M.E. Zion Church is the associated one-and-a-half-story Parsonage. Built in 1951, this building is a Colonial Revival-style Cape Cod house. The brick structural system and foundation are both laid in a six-course American-bond brick. Three bays wide, this dwelling features a central entrance and two gable dormers on the north elevation. Rising above the side-gable asphalt-shingle roof is one exterior-end brick chimney. The façade is pierced with two 6/6 double-hung wood-sash windows that are visibly supported with soldier lintels and rowlock sills. This building replaced an earlier parsonage built in 1912. Designed as a Craftsman-style bungalow, the 1912 parsonage was one-and-a-half stories in height and three bays wide. It was constructed of rock-faced concrete blocks, and featured an inset porch and a shallow-pitch gable-roof dormer.

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**STATEMENT OF SIGNIFICANCE**

Located at 2406 24<sup>th</sup> Road South in Arlington County, Virginia, the Lomax African Methodist Episcopal (A.M.E.) Zion Church, constructed in 1922, is the oldest extant African American church in Arlington County. First known as Wesley Zion Church, and later called Little Zion Church, the church was established in Freedman's Village in 1863. Organized by the Bureau of Refugees, Freedmen, and Abandoned Lands, a village was organized south of the District of Columbia to house African American slave refugees and freed men. In 1874, approximately two decades prior to the disbanding of Freedman's Village, the church was relocated to the area later called Nauck in Arlington County. The present building at 24<sup>th</sup> Road South is the third A.M.E. Zion Church, which replaced the relocated Freedman's Village structure and then a second church built in 1887. This is the only A.M.E. Zion Church within Arlington County and reaches a large number of residents throughout the entire county.

Eligible under Criterion A of the National Register of Historic Places, the Lomax A.M.E. Zion Church has a period of significance extending from circa 1894 to 1953 and reflects the themes of African American heritage and religion. The 1894 beginning date period of the significance is based on the earliest decipherable headstone date in the Lomax Cemetery. The purchase date of the site by the trustees of the Lomax A.M.E. Zion Church suggests the possibility of unmarked graves dating prior to 1894. The end date of the period of significance reflects the continued importance of the church in the African American community well into the 20<sup>th</sup> century. Two contributing resources and one non-contributing resource are located on the Lomax A.M.E. Zion Church property.

**Criterion A: That are associated with events that have made a significant contribution to the broad patterns of our history.**

Lomax A.M.E. Zion Church meets Criterion A of the National Register of Historic Places as the oldest extant African American church in Arlington County. First known as the Wesley Zion Church, the congregation first held prayer meetings in 1863 in the homes of several of the residents in the newly established Freedman's Village. In 1882, the U.S. Supreme Court

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disbanded Freedman's Village. Originally called Wesley Zion Church, the name was changed to Little Zion Church prior to 1874. Members looked to purchase a site outside the village to construct a church. In 1874, a site was chosen along 24th Road South. With Little Zion the Wesley Zion Church already settled in the area historically considered Nauck in the 1870s, many African Americans leaving Freedman's Village in the 1880s and 1890s chose to reside in the same community. This area became a large African American neighborhood and Lomax A.M.E. Zion Church retains an entirely African American membership to this day.

**ESTABLISHMENT OF A.M.E. ZION CHURCH**

The African Methodist Episcopal Zion Church was formally recognized in 1796 in New York City. The leaders that started the first A.M.E. Zion Church seceded from the John Street Methodist Episcopal (M.E.) Church located at 44 John Street in Manhattan, New York City. The John Street M.E. Church had an African American following of approximately 155 members and licensed a number of the members as ministers of the church.<sup>1</sup> Despite being licensed ministers, they were only permitted to preach on rare occasions, and only then to fellow African American members.<sup>2</sup> These men, including James Varick, Abraham Thompson, and June Scott, were not allowed to attend the Methodist Episcopal Conferences held each year.<sup>3</sup>

Restrictions such as these pushed the African American ministers to ask for the privilege to hold meetings amongst themselves.<sup>4</sup> This was allowed because the Methodist Episcopal Church desired to keep the African American people within their congregation. In 1856, three reasons why African Americans were welcomed within the church were cited by Bishop Hood--the

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<sup>1</sup> "Part II, The African Methodist Episcopal Zion Church: Definition and Origin of the African Methodist Episcopal Zion Church," (Unknown Source. Taken from Arlington County, Virginia Planning Office), p.45.

<sup>2</sup> "Part II, The African Methodist Episcopal Zion Church," p. 43.

<sup>3</sup> "Part II, The African Methodist Episcopal Zion Church," p. 48.

<sup>4</sup> "Part II, The African Methodist Episcopal Zion Church," p. 44.

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support the black people gave the church, the higher number of the membership to show the strength of the church, and for the “good of his soul.”<sup>5</sup> These reasons, however, were not strong enough to stop black ministers from forming their own religious group and their own discipline. The most notable leader of this group was James Varick. Other leaders desiring the establishment of a separate African American church included African American members Abraham Thompson, William Miller, William Hamilton, Francis Jacobs, Thomas Miller, George Moore, George White, Thomas Cook, David Bias, Samuel Pontier, and others.<sup>6</sup>

Permitted to break away from the congregation by Bishop Asbury in 1796, the group began holding meetings in the home of James Varick and then moved to a rented house on Cross Street in Manhattan. The very act of creating a separate meeting group from the white church has been described as the “first independent act” of the African American race in America.<sup>7</sup> The first meeting house was William Miller’s cabinet-making shop at 36 Mulberry Street. The congregation moved into this building on September 7, 1800. It was known as The African Methodist Episcopal Church of New York. The congregation did not stray from the beliefs and teachings of the Methodist Episcopal Church, which is why the leaders retained reference to those teachings in the title. The licensed preachers of the church, such as James Varick, were not ordained ministers and were not allowed to provide services. Rather, white ministers were asked to preach to their congregation.

In 1820, the leaders of this new African American denomination decisively voted to remove themselves from the Methodist Episcopal Church and published their first Discipline.<sup>8</sup> At this time they pushed to have their African American preachers officially ordained. Two years later three black ministers were ordained by white Methodist elders with James Varick becoming the

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<sup>5</sup> James W. Hood, *One Hundred Years of the African Methodist Episcopal Zion Church*, (New York, NY: A.M.E. Zion Book Concern, 1895), p. 3.

<sup>6</sup> “Part II, The African Methodist Episcopal Zion Church,” p. 46.

<sup>7</sup> “Part II, The African Methodist Episcopal Zion Church,” p. 44. Taken from Roi Ottley, ‘*New World a-Coming*’ *Inside Black America*, (Boston: Houghton Mifflin Company, 1946), p. 11.

<sup>8</sup> “Part II, The African Methodist Episcopal Zion Church,” p. 48.

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first A.M.E. Bishop.<sup>9</sup> It was not until 1848 that the General Conference of the African Methodist Episcopal Church added the word Zion to their church. Another sect of the same name was established and the Conference felt a need to change their title in order to create a distinguishable difference between the two. Zion was chosen to be included in the name of the church because it was most frequently used in the Bible to designate the Church of God.<sup>10</sup>

**FREEDMAN'S VILLAGE**

In March 1865, the Congress of the United States had established the Bureau of Refugees, Freedmen, and Abandoned Lands to help African American citizens make the transition from servitude to freedom and from wartime to peace. Beyond the provision of assistance to African Americans, the Bureau maintained a number of settlements throughout the South and bordering states. These settlements began under the wartime supervision of the Union army and were managed by the Quartermaster Department.

Perhaps the most famous of the Freedmen's Villages was the community founded in 1863 on the grounds of Arlington House in Virginia. Land owned by General Robert E. Lee was confiscated by the federal government and Secretary of War Edwin M. Stanton set it aside to create a Freedman's Village. This village became Arlington County's first government housing project and superseded several temporary camps, including Duff Green's Row and Camp Barker in the District of Columbia. As a model camp, Freedman's Village attracted widespread attention and support from both the federal government and 19<sup>th</sup>-century reformers.<sup>11</sup> The village proper is

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<sup>9</sup> Gale Group Resource Center, "James Varick: 1750?-1857," African American Publications Online[home page on-line]; available from <http://www.africanpubs.com/Apps/bios/1095VarickJames.asp?pic=none>; Internet; accessed 30 April 2003.

<sup>10</sup> J.W. Hood, *One Hundred Years of the African Methodist Episcopal Zion Church*. New York: AME Zion Book Concern, 1895. Available from *Documenting the American South*, <<http://docsouth.unc.edu/church/hood100/hood.html>> (accessed 10 April 2003), p. 524.

<sup>11</sup> "Freedmen's Village Museum: The Black Heritage Museum," (Arlington, VA: Arlington Community

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presently the site of Arlington Cemetery, the Navy Annex, Henderson Hall, and the complex system of roads that transverse the area.

The village originally consisted of approximately 100 wood-frame houses that were to temporarily house African Americans. The freed men were required to work for their wages, saving enough to relocate to permanent housing elsewhere. However, many villagers tended to permanently reside in the community, which forced the government to expand the boundaries and purchase additional acreage outside of the village proper. Known as the Arlington Tract, the additional land circumscribed Freedman's Village. Services within the village included a public school, two churches, and a hospital for the elderly and infirm. The first school began with 150 students and peaked with 900 students. Abbott Hospital was created in 1866 and had 50 beds and a 14-member staff.

The U.S. Supreme Court closed the village in 1882 and the land was given to the military. On December 7, 1887, the village residents were notified they had 90 days to leave. Despite attempts to disband the original village, approximately 148 families were documented as still residing in the area in 1890. With the eventual phasing out of the village in the 1890s, residents relocated to nearby communities such as Nauck, East Arlington, Queen City, and South Washington. Many of these communities, as well as the remnants of the village itself, were destroyed by the construction of the Pentagon and the surrounding roadways in 1942.<sup>12</sup>

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Foundation, n.d.), brochure.

<sup>12</sup> C.B. Rose, Jr. *Arlington County, Virginia: A History*, (Baltimore, MD: Port City Press, Inc., 1976), pp. 122-125.



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**THE ZION CONGREGATION IN ARLINGTON**

***The Establishment in Freedman's Village, 1863-1866***

One of the two churches established in Freedman's Village in Arlington was Wesley Zion Church. It was also called Little Zion Church, and later renamed Lomax African Methodist Episcopal Zion Church. The second church formed was Mount Zion Baptist Church. African American members of the A.M.E. Zion Church denomination began meeting in each other's homes when the village was organized in 1863. On June 12, 1866, the church became organized as Little Zion Church.<sup>13</sup> Following is a list of charter members of Little Zion Church:

1. William Springsteen, Secretary
2. L. Granderson Mitchell, Assistant Secretary
3. Peter H. Jackson, Local preacher
4. David Boyd, Class Leader
5. William Marshall, Local Preacher
6. Elious Plummer
7. Henry Swanigan
8. Isaac Wood
9. Daniel Hogan, Trustee
10. John Wells
11. Cornelius Young
12. Thomas Simms
13. Nicholas Snow
14. Henry Jackson
15. Charles Sims

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<sup>13</sup> Lomax A.M.E. Zion Church, "History Lomax African Methodist Episcopal Zion Church: 1866-2001," Lomax A.M.E. Zion Church Online [home page on-line]; available from <http://www.lomaxamezion.org/lomax%20history.html>; Internet; accessed 3 April 2003.

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16. Sarah Curtis
17. Harriett Allen
18. Julia Swanigan
19. Millie Jackson
20. Mary Young
21. Eliza Hogan
22. Eliza Boyd
23. Rebecca Plummer
24. Mrs. Smith
25. Jane Oskins
26. Eliza Thomas

In addition to one public school in Freedman's Village, it is noted in the history published by the Lomax A.M.E. Church that V. Thompkins, the daughter of Reverend Richard Thompkins, taught school in Little Zion Church.

***Relocation of Little Zion Church to Community of Nauck, 1874***

Prior to being forced out of Freedman's Village, Little Zion Church members under the guidance of Reverend L. Granderson Mitchell decided to seek another site for their church. A committee to find a site was formed in 1874 under the direction of Wallace Boswell, Sr., the chairman of the trustee board. Boswell found a site in the area now called Nauck and it was accepted by the congregation on August 8, 1874.<sup>14</sup> The property was purchased for seventy-five dollars. The first payment of five dollars was made by Reverend Mitchell and Julia Swanigan. The last payment for the site was made on February 29, 1876.<sup>15</sup>

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<sup>14</sup> Lomax A.M.E. Zion Church, *Cross of the Lomax A.M.E. Zion Church: 2704 South 24<sup>th</sup> Road, Arlington, Virginia*, (Unpublished, 1966.)

<sup>15</sup> Lomax A.M.E. Zion Church, *Cross of the Lomax A.M.E. Zion Church*.

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Before a church was constructed on 24<sup>th</sup> Road South, African American residents offered their homes and property to the congregation in order to hold prayer meetings. Two of these known locations were the residences of Sarah Ann Jones and Henson Thompson. Sarah Ann Jones, wife of Levi Jones, allowed the first church to be built on her property. Using a small wood-frame building on the land assigned to Jones, the members of this group began a formal A.M.E. Zion Church. Levi Jones, a free black, constructed his home in Nauck around 1844 and died in 1886.

Nauck is one of the oldest extant African American communities in Arlington County. Located in the southern part of the county, Nauck is a working-class neighborhood located on a hillside above Four Mile Run. Nauck was sporadically improved by farmhouses throughout the 19th century, several of which remain. A survey completed in 1876 of the area states that this was formerly known as Naucksville and Convalescent Camp. It embraced approximately 46 acres initially purchased by John D. Nauck, Jr., from Rudolph and Emma Jane Buckley on November 5, 1874. This section of Arlington County was originally part of the 18<sup>th</sup>-century Abingdon estate, which was owned by Gerrard Alexander.<sup>16</sup>

John D. Nauck, Jr. a white real estate developer, transacted sales mostly to African Americans leaving Freedman's Village. In addition to real estate, John Nauck served as a "special policeman" in 1878 and 1879, and as a justice of the peace for the Arlington Magisterial District in 1890 and 1891.<sup>17</sup> Largely rural, the community of Nauck became populated in the 1890s following the relocation of African Americans residing in Freedman's Village. According to the G.M. Hopkins *Map of the Vicinity of Washington, D.C.* from 1878, approximately forty houses were established in the village of Nauck. Names listed on the map within Nauck include Gray, Plummer, Thompson, Boswell, Williams, Cole, Baker, and Jones.<sup>18</sup> Many of these names are

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<sup>16</sup> Thomas O' Brien, "Historic Survey of Nauck Neighborhood, Arlington County, Virginia," (Unpublished paper, December 1987), p 12.

<sup>17</sup> "Some Black History in Arlington County: A preliminary Investigation," *Arlington History Magazine*, October 1973, p. 13.

<sup>18</sup> G.M. Hopkins, *Atlas of fifteen miles around Washington : including Fairfax and Alexandria Counties*, (Philadelphia, PA: 1879). Reprinted by Lynn C. McMillion, Fairfax, VA: Fairfax County History

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integral to Lomax A.M.E. Zion Church history and several are interred in the church cemetery on 24<sup>th</sup> Road South. As one of several communities that developed due to this migration, Nauck quickly became a working-class community with laborers and workers who supported what was to become southern Arlington County, and Washington, D.C.

***History of A.M.E. Zion Church Buildings on 24<sup>th</sup> Road South***

The first church on 24<sup>th</sup> Road South was the building used in Freedman's Village. This small one-room building was taken down and rebuilt on the site. At the General Conference of the A.M.E. Zion Church in May 1876, Reverend T.H. Lomax was elected bishop to preside over the Northern Virginia and District of Columbia region. To signify the arrival of Lomax to the area and his teachings, the name of Little Zion was changed to Lomax A.M.E. Zion Church.

Bishop Thomas Henry Lomax was born in 1836 in Cumberland County, North Carolina. In 1848, he joined the Methodist Episcopal Church and was made a class leader in 1850. With several others, Lomax had the first brick church in the African Methodist Episcopal Zion Connection in the South erected. This church, Evans Chapel, was located in Fayetteville, North Carolina. Lomax was licensed to preach in 1867. He organized and had erected many A.M.E. Zion churches in North Carolina, including Flemington, Swamp, Christian Plains, Shady Grove, Brown's Chapel, and Goose Creek. After becoming the pastor for the Charlotte A.M.E. Zion Church, he added 700 members during his first two years in service. In 1876, Lomax was elected bishop by the General Conference at Louisville, Kentucky. During his career as bishop, he organized eight conferences across the country and Canada. Bishop Lomax secured the African Methodist Episcopal Zion Publication House in Charlotte, North Carolina.<sup>19</sup>

Typical of many African American neighborhoods, churches provided the arena for education of the resident children. In 1875, the first school in the neighborhood opened in Little Zion Church. Eight

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Commission, 1976.

<sup>19</sup> Hood, J. W. p. 191-195.

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years later, the school board for Arlington purchased approximately an acre in Nauck to construct a school. At this time, it was referred to as the Kemper School, and was later replaced by the Drew School.<sup>20</sup>

The church held prayer and business meetings in the evening, worship services on Sundays, and provided children with a school during the week. In 1887, the minister of the church, Reverend J.S. Waters, moved forth with the construction of a new church building to replace the relocated Freedman's Village structure. Two years later, the new Lomax Chapel of the A.M.E. Zion Church was completed and ready for use.

Statistics from the U.S. Federal Census used in 1906 report on African American religious organizations places the Lomax A.M.E. Zion Church in context with other churches of its kind. At that time in Northern Virginia, a total of 102 African American church organizations existed, embracing a total of 9,734 members.<sup>21</sup> Of these 102 organizations, 88 of them reported church edifices and 12 halls. A closer look of the A.M.E. Zion Church denomination reveals a total of 2,204 groups in 1906 distributed among 32 states and the District of Columbia.<sup>22</sup> Half of the A.M.E. Zion Church congregations were located in the South Atlantic Division in which Virginia, the District of Columbia, and Maryland were members. Virginia ranked third in the number of A.M.E. Zion churches with a total of 75 behind North Carolina with 673 and South Carolina with 193 organizations. In all of Virginia with a total of 75 A.M.E. Zion Churches, this denomination attracted 5,474 people in 1906 using 71 churches and 4 halls.<sup>23</sup> The statistics from 1890 to 1906 show an increase of 500 A.M.E. Zion Church congregations and an increase of 544 church edifices.<sup>24</sup>

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<sup>20</sup> *Arlington History Magazine*, October 1973, p. 14.

<sup>21</sup> Department of Commerce and Labor, Bureau of the Census. *Religious Bodies, 1906: [Excerpts Relating to African American Religious Bodies]*. Washington, DC: Government Printing Office, 1910. Available from <<http://docsouth.unc.edu/church/census/census.html>> (accessed 10 April 2003), p. 111.

<sup>22</sup> Department of Commerce and Labor, *Religious Bodies*, p. 457.

<sup>23</sup> Department of Commerce and Labor, *Religious Bodies*, p. 458.

<sup>24</sup> Department of Commerce and Labor, *Religious Bodies*, p. 457.

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Only thirty years after the completion of the 1887 church building, Reverend F.R. Killingsworth, the “spirited” minister of Lomax Chapel between 1919 and 1928, proposed the need for a new church building. Up to that point, in 1919, the property on 24<sup>th</sup> Road South was not a part of the A.M.E. Zion Connection.<sup>25</sup> Soon thereafter, in 1921, the trustees of the church voted unanimously to deed the property to the Connection. The board members listed in the Lomax Church History at that time are as follows: S.H. Thompson (Chairman), Thomas H. West, Charles E. Offutt, Leonard L. Gray, James Carter, James L. Boswell, Alexander Saunders, Edward C. Hoffman, Charles C. Ward, and Wallace Boswell.<sup>26</sup>

The brick foundation for the new church was laid in 1922. Within the first year of construction, the basement was completed and services were moved into the partially constructed new structure. On October 29, 1922, Dr. Laura A. Killingsworth, the wife of Reverend Killingsworth, presented the church with the cornerstone.

Important to the history of the church, members of the congregation under Reverend Killingsworth’s pastorate were responsible for its construction. Three members of particular note are Thomas West, Leonard Gray, and Willard Gant. At the age of 53, Thomas West served as the carpenter for the new church. Both originally from Virginia, West and his wife, Anna C. owned their own house in Alexandria County (later to become Arlington County). According to the 1920 census Thomas West was not able to read or write and was employed as a house carpenter. Leonard Gray, bricklayer for the new church, was 44 at the time of its construction. The 1920 census lists Gray as a house carpenter and denotes he owned his house with no mortgage. He and his wife, Sarah, and their three children lived on Glebe Road in 1920. Willard Gant, a member of the Lomax A.M.E. Zion Church, was responsible for the footings of the new church.

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<sup>25</sup> Lomax A.M.E. Zion Church, “Cross of the Lomax A.M.E. Zion Church.” “Connection” refers to the entire body of A.M.E. Zion Church.

<sup>26</sup> Lomax A.M.E. Zion Church, “History of Lomax A.M.E. Zion Church.”

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In 1922, the Lomax Church was one of four African American churches in Arlington County. Mount Zion Baptist Church, Mount Olivet United Methodist Church, and Macedonia Baptist Church were the other three churches. The Mount Zion Baptist Church was established in 1866 in Freedman's Village similar to Lomax A.M.E. Zion Church. The Mount Zion Baptist Church at 3500 19<sup>th</sup> Street South was constructed in 1930. The Mount Olivet United Methodist Church, at 1500 North Glebe Road, was established in 1855, and the present building was constructed in 1948.<sup>27</sup> Macedonia Baptist Church was the first African American church founded in the neighborhood of Nauck in 1911.<sup>28</sup>

To begin payment on the new church, Reverend F.R. Killingsworth provided the first \$500. Four members of the Board of Trustees, Solomon H. Thompson, Leonard L. Gray, Thomas H. West, and Charles E. Offutt, each contributed \$500 as well.

Just over sixty-five percent of the mortgage for the new Lomax A.M.E. Zion Church, \$19,000 out of \$29,000, was paid before the church was completed. Service for the church dedication was held in May 1927, five years after the start of construction.

Lomax A.M.E. Zion Church was constructed in the Gothic Revival style, approximately fifty years after the height in popularity of the style. The Gothic Revival style in church design, however, remained popular through the early 20<sup>th</sup> century.

One of the first to borrow the forms and details of medieval parish churches was the English architect, A.W. Pugin. He claimed that the medieval churches were "one of the most beautiful and appropriate buildings that the mind of man could conceive."<sup>1</sup> Summarizing the architectural historian's description of the Gothic Revival era, Carole Rifkind, author of *A Field Guide to*

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<sup>27</sup> "Places of Worship." *Arlington Historical Society* [Home page on-line]; available from [http://www.arlingtonhistoricalsociety.org/learn/sites\\_properties/places\\_of\\_worship.asp](http://www.arlingtonhistoricalsociety.org/learn/sites_properties/places_of_worship.asp); Internet; accessed 10 April 2003.

<sup>28</sup> "History," *Macedonia Baptist Church* [home page on-line]; available from <http://www.macedoniabaptistchurch.ws/>; Internet; accessed 10 April 2003.

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*American Architecture* states that the Gothic “church building embodied a new intensity of religious attitude and revived orthodoxy in religious practice.”<sup>1</sup> Forms and details common throughout Gothic Revival-style churches comprise brick or ashlar construction, a rectangular nave with projecting transepts or towers, buttresses, and the omnipresent pointed-arch openings. The Lomax A.M.E. Zion Church embodies each of these characteristics.

Four years after its completion, a fire destroyed the organ and much of the church’s auditorium. Instead of using the money to repair the damage, the insurance money received was applied towards the remaining mortgage, leaving approximately a \$4,000 balance. Under the diligence and influence of the succeeding ministers--Taylor, White, Howard, Robinson, and Callis--the mortgage was paid off in 1943.

A few of the Lomax A.M.E. Zion Church ministers throughout the 20<sup>th</sup> century included Reverend Callis (1933-1946), Reverend Diggs (1946-1948), Jackson A. Browne (1948-1955), and Reverend Arthur W. Walls (1960-1974). Reverend Callis had a successful career at the Lomax Church in Arlington County. Under his direction, a Hammond electrical organ was installed in the church and a committee chaired by Deecie Bullock undertook the beautification of the cemetery. One of Reverend Callis’s achievements during his tenure was his acceptance to join the Interracial Interdenominational Council of Ministers. Callis was the first African American minister to join this council.

During Reverend Diggs’ short tenure, renovation of the church was undertaken. The renovation involved installing a dual heating system, a new pulpit, new kitchen, a pastor’s study, and complete renovation of the sanctuary. Succeeding Diggs in 1948 was Reverend Jackson A. Browne, nicknamed the “signing preacher.” At that time, the old parsonage was demolished and a larger building was erected. It was also discussed that an education center would be important to the church as well as the surrounding community of Nauck. A building fund was started for the construction of this envisioned education center. Reverend Browne was elected president of the Interracial Interdenominational Council of Ministers of Arlington County. Also during Reverend Browne’s tenure, the first Deaconess Board was organized at Lomax.



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***Community of Nauck in the 20<sup>th</sup> Century***

The largest area of Nauck is located west of South Glebe Road and is bounded by Four Mile Run and Walter Reed Drive. This area developed more quickly than the section to the east of Glebe Road. Retaining several late-19<sup>th</sup>-century Queen Anne-style farmhouses, this area was densely developed in the early to mid-20th century with modest frame dwellings, many of which follow the ideals of the Bungalow/Craftsman style. Most of the larger domestic buildings are found along the historic transportation routes, such as South Glebe Road, Shirlington Road, and Four Mile Run.

The smaller area of Nauck, east of South Glebe Road, is more contiguously developed with modest Bungalows of the 1920s and 1930s, as well as many 1940s Colonial Revival-style dwellings. This area of Nauck, at the top of a hill near South 20th, South Edgewood, and South Fillmore streets, also contains the greatest concentration of generously sized, ornamented dwellings. The hilltop topography overlooking South Glebe Road may have contributed to the desirability for this location.

The roads in the Nauck community have changed much over the years. In fact, many of the roads on the 1936 Sanborn Fire Insurance Map no longer exist or are no longer configured as they once were. Development continues today, forcing the replacement of older dwellings with modern housing. Despite this, Nauck remained a solidly African American community.<sup>29</sup>

Nauck's population in 1990 totaled 4,309 and increased 11.8% in a decade. Just over 75% of the population in 1990 were African American. According to the 2000 census of Arlington County, the African American population in Nauck fell to just over 56% with only 2,713. In turn, the white population increased in ten years from a paltry 625 people to 757.<sup>30</sup> To note, a high

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<sup>29</sup> Ravoyne J. Payton, "Losing a Legacy: Nauck, A Case Study," (unpublished paper, December 1992), pp. 1-14.

<sup>30</sup> "Arlington County Census Data: Nauck," *Arlington County, VA 2000 Online* [home page on-line];

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percentage of the families residing in the neighborhood of Nauck are considered below the poverty level, approximately 12 to 15.9%.<sup>31</sup>

According to Reverend Burns, the current membership of Lomax A.M.E. Church is approximately 350 people. The statistics given shall be considered only somewhat reflective of the church community. The entire congregation is African American but not all members reside in the community of Nauck in Arlington County. Several of the members have moved away from the area but they continue to attend services and participate in church organizations.

**LOMAX A.M.E. ZION CHURCH, 1963-2003**

On August 28, 1963 Martin Luther King, Jr. led the March on Washington, where he delivered his famous speech entitled "I Have A Dream." During King's visit to Washington, D.C., he delivered a speech in the parking lot of the Lomax A.M.E. Zion Church. The event was considered an historical highlight for the Nauck community and the A.M.E. Zion congregation.

At the time of the centennial celebration in 1966, the Lomax A.M.E. Zion Church was undergoing construction of a new addition, the Christian Education Department. At a cost of \$135,000, the education center consisted of twenty-two rooms. The center was completed at the end of the year and was dedicated on December 4, 1966.<sup>32</sup>

Today, Lomax church remains the only A.M.E. Zion Church in Arlington County. Over 3,000 churches across five continents belong to this denomination. The Zion sect presides over an active membership of 1.5 million. In addition to the numerous other churches, the A.M.E. Zion Church

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available from <http://www.co.arlington.va.us/census/civic/nauck.html>; Internet; accessed 9 April 2003.

<sup>31</sup> "Nauck," *Arlington County, Virginia Online* [home page on-line]; available from <http://www.arlingtonvirginia.com/n-nauck.html>; Internet; accessed 9 April 2003.

<sup>32</sup> Lomax A.M.E. Zion Church, "Cross of the Lomax A.M.E. Zion Church."

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started several higher educational institutions. These institutions include Livingstone College (affiliate Hood Theological Seminary), Lomax Hannon Junior College in Alabama, Clinton Junior College in South Carolina, Dinwiddie Institute in Virginia, and A.M.E. Zion Junior College in Monrovia, Liberia, West Africa. During Dr. Burns pastorate, Lomax A.M.E. Zion Church became a member of the Potomac District of the Philadelphia-Baltimore Conference after a restructuring of the conference.

**List of Ministers: 1866-2003**

1. Richard Tompkins
2. L. Granderson Mitchell, 1874-1887
3. John Watters
4. R.R. Johns
5. A.J. Tolbert
6. John Lear
7. W.H. Telghman
8. George Morris
9. W.J. Holland
10. John Saunders
11. A.C. Washington
12. C.C. Perkins
13. Tunis G. Campbell
14. M.M. Bell
15. W.H. Wright
16. George Bosley
17. Turner Jenkins
18. B.H. Green
19. B.H. Freeman
20. W.H. Smith
21. Limuel Clayton
22. William L. Holland

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23. Albert Washington
24. Alexander Hannam
25. William Alexander
26. John Green
27. Charles Madox
28. James A. Jones
29. John Lee
30. Alfred Day
31. N.H. Williams
32. John Brown
33. John A. Russell
34. Irvin Swann
35. Renica Nelson
36. Chapman Wye
37. S.S. Swann
38. Joseph Walters
39. William H. Fierce
40. F.R. Killingsworth, 1919-1928
41. William H. Taylor, 1929-
42. J.L. White
43. W.W. Howard
44. J.J. Robinson
45. H.J. Callis, 1933-1946
46. Thomas O. Diggs, 1946-1948
47. Jackson A. Browne, 1948-1955
48. Henry Hampton Sink, 1955-1960
49. Arthur W. Walls, Sr., 1960-1974
50. William H. Patterson, 1975-1980
51. Louis Hunter, Sr., 1981-1989
52. Dr. Cameron W. Jackson, 1989-1994

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- 53. Joseph E. Lamb, Sr., 1994-1996
- 54. Dr. Gary W. Burns, 1996-Present

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All photographs are of:

LOMAX A.M.E. ZION CHURCH  
2704 24<sup>TH</sup> Road South  
Arlington, Virginia  
VDHR File Number: 000-1148  
E.H.T. Tracerics, Inc., photographer

All negatives are stored with the Department of Historic Resources:

DATE: April 2003  
VIEW OF: North Elevation, View Looking South  
NEG. NO.: 20500  
PHOTO: 1 of 13

DATE: April 2003  
VIEW OF: East Elevation, View Looking Northwest  
NEG. NO.: 20500  
PHOTO: 2 of 13

DATE: April 2003  
VIEW OF: South Elevation, View Looking Northwest  
NEG. NO.: 20500  
PHOTO: 3 of 13

DATE: April 2003  
VIEW OF: West Elevation, View Looking Southeast  
NEG. NO.: 20500  
PHOTO: 4 of 13

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DATE: April 2003  
VIEW OF: Interior, View Looking Southeast  
NEG. NO.: 20500  
PHOTO: 5 of 13

DATE: April 2003  
VIEW OF: Interior, View Looking North  
NEG. NO.: 20500  
PHOTO: 6 of 13

DATE: April 2003  
VIEW OF: Interior, Balcony, View Looking East  
NEG. NO.: 20500  
PHOTO: 7 of 13

DATE: April 2003  
VIEW OF: Interior, First Floor, Northwest Foyer, View Looking Southeast  
NEG. NO.: 20500  
PHOTO: 8 of 13

DATE: April 2003  
VIEW OF: Interior, First Floor, Southeast Room, View Looking North  
NEG. NO.: 20500  
PHOTO: 9 of 13

DATE: April 2003  
VIEW OF: Interior, First Floor Southwest Room, View Looking North  
NEG. NO.: 20500  
PHOTO: 10 of 13

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DATE: April 2003  
VIEW OF: Interior, Attic, View Looking Northeast  
NEG. NO.: 20500  
PHOTO: 11 of 13

DATE: April 2003  
VIEW OF: Cemetery, View Looking Northwest  
NEG. NO.: 20500  
PHOTO: 12 of 13

DATE: April 2003  
VIEW OF: Parsonage, View Looking Southeast  
NEG. NO.: 20500  
PHOTO: 13 of 13